

HOR-HAGIDGAD.

An E S S A Y
UPON,
An HAPPY DEPARTURE.

Occasioned

By the DECEASE of the Valuable
Mr. *WILLIAM WALDRON*,
Late Pastor to one of the Churches in
B O S T O N;

Who *Departed*, Sept. 11. 1727.

By *Cotton Mather*, D. D.
and F. R. S.

Laudandus nobis est, Partim in Exemplum presentis Ævi et futuri; Partim ne cum Corpore Memoriam quoque illius, aut cum Amico Amicitiam Extulisse dicamur.

Vorstij Or. Fun. pro Cunæo.

B O S T O N:

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T O

The Hopes of our FLOCKS,
My YOUNGER BRETHREN

In the

Evangelical MINISTRY.

My dear BRETHREN.

OUR Ascended REDEEMER in conferring His *Gifts* upon His Churches, does therein *Spargere Missilia*, and scatter *Medals*, like an Exalted King at his Coronation, or a Conquering Prince making a Triumphal Entry. From the Sacred Oracles, which have told us of this Illustrious Matter, it is to be understood, that Well-Qualified Ministers and Publishers of the Gospel, are the *Medals*, which the *Holy One of the Lord*, the *Victorious One*, does cast about, that His Churches may seize upon them. Now, 'tis to be Expected, that the *Medals* have on them the *Image* of the Illustrious LORD who disperses them; that is to say, That the Preachers of the Gospel, should have the *Image* of their SAVIOUR, very conspicuous on them; and be *Followers of the GOOD ONE*, in being *Full of Goodness*; and be so Engaged in the constant and stedy Views of HIM, and of His *Glory*, as to be *Changed into the same Image from Glory to Glory*.

Such Valuable Gifts have the Churches of NEW-ENGLAND often seen, in their YOUNG MINISTERS; Yea, and *such* they do at this Day see, in very many of the YOUNG MINISTERS, wherewith Heaven has Favoured them, and Enriched them. And one way to produce more such, is to put the *Survivors* and the *Succeeders*, in mind of what has appear'd Laudable in such, while they lived; and, employ their *Death* for the Excitation and Stimulation of the *Living*.

It is among the *Things hard to be understood*, in the Divine Providence, and one of those Things whereof it says, *What I do, thou knowest not Now, but thou shalt know Hereafter*: That so many YOUNG MINISTERS, and some of them very Bright ones, have not been suffered to continue, by reason of *Death*. How have they shone in their *flying upward*! The pleas'd Spectators of their growing Lustre have promis'd themselves to *Rejoice in their Light* for more than a little *Season*. But all at once, They go out; and they fall down in the huge Heap of *Humane Ashes*.

Whatever else may be the meaning of the Divine Providence in so dark and sad a Dispensation, the Acute Gentleman who makes the Funeral Oration upon the *Death* of the Learned *Cunæus*, has a pious Remark upon it; 'That whatever may be the *Arcana Imperii* in ordering of it, he cannot see the early *Death* any Eminentlly Useful or Hopeful Persons, but — [*toties fere Iratum sceleribus nostris Numen crederem, ac pænæ id loco nobis irrogari*:] he apprehended the Wrath of GOD, therein punishing the Sins of them that have such Blessings taken from them. It is not every Minister, who reaches to the Years of that good Man, Mr. John St. Nicolas, who Dedicated his, *History of Baptism*, to the Governours and Ministers of NEW-ENGLAND, with declaring himself a most affectionate Sympathizer in the Joys and Fears and Sorrows of the *Plant*;

Plantation, and who continued serving of His Lord, until he was *Ninety five* Years of Age.

Of them whom the *Asterisks* in our Catalogue of *Graduates* have distinguished as, *Cadentia Sydera*, how many shall we find setting before ever they reach'd their *Meridian*! Many Years ago I had occasion in one SERMON, which I Entitled, *Vigilantius*, to do my part in my poor and mean way for the Embalming of SEVEN worthy YOUNG MINISTERS, all of which Expired within a little while of one another. And now again, I might commemorate more than TWICE SEVEN such, among which, an HOLBROOK, and a WALTER, and a STANTON, for whom a premature Mortality, within a little while, has turned the Raised Expectations of our Churches into Humbling Lamentations.

Our WALDRON is one of these; who besides his other Qualifications, had this to Recommend him; That he was one Entirely in the Sentiments, which the Memorable MATTHEW HENRY, express'd a few Minutes before he died; *A Life spent in the Service of GOD, and communion with Him, is the most comfortable Life, that any can live in the World.*

In the several Times of Prayer which the United Ministers of BOSTON kept on the behalf of their sick Friend, with satisfaction I observed how agreeably and pathetically, all they whose Age was the nearest unto *Hu*, did in their Excellent Prayers, cry mightily unto GOD, that the Case of this their Brother, might have an Holy and Potent Influence upon them, to render them Diligent, and Vigilant, and *Abundant in the work of the Lord*, and quicken their Dispatch of what their *Hand finds to do*.

It was my Observing the lively Tenour of their Addresses to Heaven on this Occasion, that has now put me upon Addressing of YOU, with most Affectionate Remonstrances and Remembrances, of what such a

Death does lively and loudly call both Old and young unto.

Jerom, in his Book, *De vitis patrum*, relates that Father *Copres*, beholding a sick Brother afraid of Dying, said, *My Son, why art thou so unready and unwilling to go?* [*Accusatrix, uti video, Ignaviae tuae tecum pergit conscientia*] *I doubt thou carriest away with thee, a Conscience which accuses thee of Slothfulness in the Discharge of thy Ministry, that can't be answer'd for.* That we may be so Ready and Willing to go, as our dear *Waldron* was, I now bring HIM in, to awaken the Concern of his Brethren, that in the Discharge of their Ministry, they may have the *Testimony of their Conscience*, that they have been hard at work for their Glorious LORD, and have used all good Fidelity.

My Brethren; A glorious CHRIST has committed His Flocks into your Hands; and the LORD of HOSTS, who orders the *Dimensions* as well as the other Circumstances of the *Worshipping Assemblies*, which are peculiarly the HOSTS of the LORD, has order'd some of them to be but *little, little Flocks*; yet they are such as the SON of GOD, (who is GOD) has Bought with His own Blood, & are well worthy of Your Sweat, and of all the pains that you can bestow upon them. The Gracious *Henry Dent*, one of the Ministers which the Infamous *Bartholomew-Act* had silenced, walked every week Winter and Summer, more than Four Miles, to preach to about Twenty poor People; and tho' he had very little for his pains, he cheerfully said, *He that sets me to work will pay me my Wages.* Our Father *Jacob*, could give this Report of his attendance on the Flocks of *Laban*; *In the Day-time I was consumed with Heat, and in the Night with Frost, and my Sleep departed from my Eyes.* But is there any Comparison between the Flocks of a *Laban*, and the Flocks of our SAVIOUR? Certainly, These deserve all that we can Do, or Bear for them! Our *J. Dyke* in his, *Caveat for Archippus*, has well expressed

pressed it ; For a Man to spend his Body in the work of the Ministry, I hold it the next Degree of Honour to the Crown of Martyrdom.

You will with the Eye-Service of CHRIST-pleasers, exceedingly Realize it and Consider it, That you have your Masters-Eye always upon you ; and that you are at work for a Glorious LORD who declares from Heaven to you, *I know thy Works and thy Service and thy Patience ; and will not Forget the Labour of your love unto HIM.* You therefore will give yourselves unto Reading, that from the Treasures wherewith nothing but much Study will furnish you, there may be well-studied Sermons ever prepared and presented for your Offerings to the LORD ; and you may not only feed them with Knowledge, but also do it with Understanding, and so Intelligibly as to be well understood by them : Aiming, as one says, rather to make your People Scholars, than to prove that you yourselves are Scholars : But aiming at the same time, to be not only shining Lights, but also burning Ones, and move the Affections of your People, as well as to help their Understandings. In so doing, you will watchfully distinguish the several conditions to be accommodated, that so the whole Household may have a suitable Food, in the due season thereof. And in your Prayers also, you will teach them to pray, and contrive in the most Efficacious manner, to pray down into them the Graces of the New Creature, and pray them into the Duties of a Godly and a Sober and Righteous Life. In your Pastoral Visits you will Exhort, and Comfort, and Charge every one of them, as a Father doth his Children. You will enquire into their state, and will tender your Best Advice unto them, and will disperse the savoury Books, which may leave the Salt of Truth among them. You will often have your Thoughts upon that Question, *What further Service may I do for the dear People, whom I am to feed in the strength of the Lord?* Yea, rarely be with any of them, without Thinking,
What

What sentence you may let fall, that may be worth remembering with them.

In a Word, The adding of *one Soul* to the Mystical *Body* of your SAVIOUR by your Ministry, and the gaining of *one Soul* to be your *Crown* when you meet such an one in the City of GOD; This you will esteem, a much Better Thing, than if the Richest Farm in the Countrey were bestow'd upon you.

But I may not leave it unmentioned, That one Thing which our Churches much depend upon, is, That their Servants are true Men, and that you will not prove Treacherous to them, in Deserting those principles of the Evangelical Church-state, upon which they have been hitherto established; But be like that well-disposed, but Persecuted Non-Conformist, who was noted for sometimes thus expressing the sum of the matter: *I am for what GOD has commanded, and only for what HE has commanded; And for Loyalty to CHRIST as the KING of the Church; and Zeal for the Second Commandment.* Those PRINCIPLES are so Noble, and so Generous, and so Rational, and have the Gospel and the most primitive of the Christian Antiquity so evidently on their side, and are so evidently Calculated for the Interests of PIETY and LIBERTY; that they will be the perpetual Beauty and Safety of the Churches that are walking in them. We have no cause to be Ashamed of them; No, Let those be ashamed who without a cause do Transgress against them, or Depart from them.

A late Historian has related the Sorrow & Horror that some Deserters have died withal, and such as while they lived never could publicly Read the Common-prayer without such a Trembling that they could hardly hold the Book in their hands. Whatever may be said of those that have had another Education, it may be wondred if such as have been educated in our Churches

becoming Apostates from the Religion of the second Com-
manded which they are built upon, be not left unto
what may testify, *That GOD is not well pleased with
them.* Of you, my Brethren, we are perswaded, that
you will not be *led away, nor fall from your own stedfast-
ness;* But that you will be of the same Judgment, with
that great Man, *Oliver Bowles*, who, after the most e-
minent Persons in the Church of England, had unsuc-
cessfully taken unwearied pains to draw him over to
them; when he lay a dying, upon being asked, *What he
disliked in Conformity*, replied, *The WHOLE of it.* This
is the perswasion, wherein 'tis hoped, you will be so
stedfast, that no *Temptation* will be able to seduce you
from it. Tho' you may *prophecy in Sackcloth*, you will
rejoice in the Dignity of being owned by your Glorious
LORD among His Faithful Witnesses.

If in your thus fulfilling of your Ministry, you meet
with heavy Discouragements, by grievous Defraudations
from Ungrateful People, you will apprehend
yourselves but under a Trial of your Love to your SA-
VIOUR, and of your Faith in Him for fulfilling the
Sixth Chapter of Matthew unto you; And when Patience
has had its perfect work, the GOD of patience will be the
GOD of Consolation; and having been so Tried, your Be-
haviour will be found unto Praise and Honour and Glory,
at the appearing of JESUS CHRIST; When in the Holy
City, the Book of Remembrance will be opened, and He will
publish all the Services & Sufferings of the Men whom the
King of Heaven will delight then to Honour, according to
the Delight which they now took to Honour Him; and
assign unto them a Crown of Righteousness. Thus Dispos'd,
Thus Engag'd, if it should be your Portion to Die near
the Age of a WALDRON, it will be with the Hope, &
Peace, of such a Righteous One in your Death: And
you will not complain, that you too soon Enter into
your Masters Joy.

Accept these Thoughts, of One who tho' he has
been more than *Forty-seven Years*, (indeed weakly
enough) at Work in the Assemblies of Zion, yet sub-
scribes himself,

Syrs,

Your Brother and Servant,

C. Mather.

Audite Senem, Juvenes, Quem—



An

An Happy Departure.

BOSTON, Sept. 17. 1727.

Luk. IX. 31.

They spake of His DECEASE.

OUR Glorious REDEEMER is after some Sort, this Day doing *That* for us, which He did for His Three Favourites, whom He carried up into the *Holy Mountain*, where He made *known* unto them His Power and His Coming, and made them the Eye-witnesses of His Majesty.

'Tis disputed, where the Mountain stands, that was the Seat of this Glorious Transaction; and whether it was *Tabor* or no. But I can tell, where we are, when we are admitted as we are, this Day, to be partakers with Peter and James and John, in their Felicity. Among the Removes of the Erratic Church in the Wilderness, we find one of their Stations to be at, **HOR-HAGIDGAD**; which signifies, *A Mountain of Felicity*. Where are we now, but in, *A Mountain of Felicity*? Or, Shall we say, Mount SHAPHER? That is to say, *A Mount of Delight*? And say, *Tis good to be here*.

Having said unto His Disciples, There are some standing here, that shall not taste of Death, till they see the Son of Man coming in His Kingdom: The Thing was marvelously fulfilled. The Kingdom assigned unto the Son of

Man in the Visions and Prophecies of Daniel, has *Two States*. It has first the State of a *Little Stone*. They that saw the Ascension of the Risen JESUS, which was within less than a Year after This, and the Gifts then dispensed by Him for the Propagation of His Kingdom, then saw Him coming in His Kingdom. They that were then standing there, did actually see it. It must anon have the State of a *Great Mountain*. This will be when the Son of Man comes in the Clouds of Heaven, at and for the Destruction of the Roman Empire, in the Final and Papal Form of it. They who were then standing there, could not live to see the Actual Arrival of This: But yet, even some of These also saw it in a wondrous Exhibition of it; They had the Sight, in a Transfiguration of our Blessed JESUS, upon a certain Mountain, where His Face shone as the Sun, and His Raiment was white as the Light: And behold, There appeared Moses and Elias talking with Him.

This will be the Condition of Things, at His Coming in His Kingdom. Here was first, one who Died, and was Raised from the Dead. And then, Here was one, who never Died, but with a Change pass'd upon him, was caught up unto the Lord. Thus, at the Appearing, and in the Kingdom, of our LORD; There will be those whom He will Raise from the Dead, and fetch away to join His descending Retinue, and so bring them with Him. These will be made equal to the Angels, and be the Inhabitants of the New Heavens, and be forever with the Lord in the Holy City. There will also be those who being found alive, shall never dy, but be with a mighty Change wrought upon them, Caught up to meet the Lord, and be saved from the general Conflagration, and afterwards Inhabit the New Earth, in a Deathless and Sinless possession of a World that shall have no Curse upon it, and Circumstances which the LXV Chapter of Isaiah has described unto us.

This Exhibition of our Lord *Coming in His Kingdom*, the sight whereof had been promised, was after *Six days* granted unto some that were then *standing there*, in this *Transfiguration* of our SAVIOUR. An Intimation, that *After Six grand Periods*, answering to the *Six days* of the *Creation*, there would come the grand Sabbathism, wherein what had been thus exhibited shall be all accomplished.

In this Representation of the *Kingdom*, we have two *Glorified Sains* appearing in their *Bodies*, and conferring with our SAVIOUR. As for *Elias*, we know, he had his *Body* by a *Translation* preserved and secured unto him (as *Enoch* had his) above nine hundred & thirty Years before. But there is among us *Mortals*, as well as once among the *Angels*, a *Dispute about the Body of Moses*. We are certain, that *Moses* was dead. But it is now Certain, that he was, when and how we know not, *Raised from the Dead*. *Maimonides* the Jew, agrees with the *Talmud*, for This; and our *Capellus* thinks they fetched their Opinion of the *Talmud* from the History of the *Gospel* now before us. Nay, *Philo*, who lived about, or before, the Time that our *Gospel* was written, had Broad Hints, that the *Body of Moses* was then come to be like the *Body of Elias*. But then, the Difficulty will be, How to reconcile This, to what we read, *Col. I. 18. He is the First-born from the dead*. For this, What if it should be taken in an *Active Sense*? As when we read of our SAVIOUR, *He is the First-born of every Creature*, it may be read, *He is the first Producer of every Creature*: [And when He is called, *The Beginning of the Creation*, the meaning is, *He gave Beginning to the Creation*.] So, when we read, *He is the First-born from the dead*, or, of such as Rise from the Dead. But, I wave That, and think it enough to say, The *First-born*, is as much as to say, The *Heir*, The *Lord*, or, He that has the *Dominion*. Our SAVIOUR is, *The First born of the Risen from the dead*, inasmuch as they all belong to Him; He

An Happy Departure.

He has the *Dominion* over them. Well, But what shall we say, to what we read, 1. Cor. XV. 20. *He is become the First-fruits of them that slept?* Why, [waving the Philology of those, who under the Greek word, The Commander, or, The General:] The *First-fruits* were they which gave the Assurance of a following Harvest. Now, the Resurrection of Moses gave no assurance, that any more should Rise from the Dead. Indeed, This one Extraordinary Exception, had it been known, as it was not, in the Church of GOD, could be no prejudice to the Assertion, That the Raised from the dead follow the Blessed JESUS; any more than it is a contradiction to that Assertion, It is appointed unto Men once to dy, that there has been an Extraordinary Exception of Two that never dyed. It is enough, that the Resurrection of our SAVIOUR, is the only one, which has given Assurance of His People Rising after Him. He Rose as the Head of that Mystical Body, whereof we are the Members. He now says to us, *Tu because I live, that you shall also live.*

Let us now draw near, to hear the Conference now carried on between these Glorified Ones: Wherein, truly, Syrs, we are not far from the Kingdom of GOD.

What would one have given to have heard the Holy and Sublime Conference between Moses and Aaron, when they were walking up to the Mountain, where one of them was to Expire immediately?

What would one have given, to have heard the Sublime and Holy Conference between Elias and Elisha, when they were waiting for the Fiery Chariot wherein one of them was presently to have his Rapture into the high Mountain of GOD!

Behold, we are admitted this Day to an Enjoyment, somewhat Analogous to such a priviledge; yea, to somewhat Superiour to it!

When we see Moses and Elias, in Glory, Talking with our SAVIOUR on the Holy Mountain, we cannot but wish to know something, if it might be known, of
what

what passed in this Glorious Conversation; The *master* of the Conference, Oh! might me draw near, and listen and hearken to it, and carry away something of it! The Holy Spirit gave no Direction unto His Evangelist *Matthew*, to Report any Thing spoken in this Heavenly Interview. And if on such a Silence we might be allow'd a Liberty for *Conjecture*, it would very probably be no mistake for us, to suppose, That the *Glorified* Servants of GOD now paid their *Homage* unto our SAVIOUR, and own'd Him as the Author and the Giver of all the *Glory*, in which they now appeared. Yea, why may we not suppose, That they acknowledged our SAVIOUR, as having done for them, all those *Glorious Things*, which were done for them, and by them, while they were yet here below in the Days of their *Pilgrimage*.

Might not MOSES well say; 'O my SAVIOUR, Thou art He who didst with so much *Good Will* show thy self unto me in the *Burning Bush* that was not consumed, and make me the leader of thy chosen People! Might he not well say, 'O my SAVIOUR, Thou art He, who did by my Hand, work wonders in *Pharaohs* Court, and in the *Land of Ham*, and bring thy People out of their grievous Bondage! And when the Nobles of *Israel* then saw GOD, thou wast the GOD whom they saw. Might he not well say; 'O my SAVIOUR, Thou art He, who didst call me up into the flaming *Mountain*, and sustain me *Twice Forty Days* fasting there, and show me thy Statutes and Judgments; and it was thy *Voice*, which by the *Ministration of Angels*, did publish thy Law from thence, with the sound of an awful Trumpet! Might he not well say; O my SAVIOUR, Thou art He who didst feed with *Manna* the People under my Conduct in the *Wilderness*. and cause the *Water* of the *Rock* to follow them. It was thy *Cloud*, that sheltered them in the Day, and comforted them in
the

the Night. It was Thou, who didst enable me with
 Patience to suffer their Manners, and who didst suppress and punish the Rage of their *Murmurs* against me. And it was in thy Arms, that I fell asleep, at the last !

Might not ELIAS well say ; ‘ O my SAVIOUR, Thou art He, who didst Employ me, to Reform thy Apostatized People, and to turn the *Disobedient* unto the *Wisdom of the Just* : and send Fire down from Heaven, upon them that would have hurt me ; and by my Hand cut off a Generation of *Idolaters* ! Might he not well say ; ‘ O my SAVIOUR, Thou art He, who didst make use of me in working of amazing *Miracles* ; It was thou who didst multiply the Widows Meal and Oyl ; It was thou who didst Raise the *Dead Child* upon my praying over it. Might he not well say ; ‘ O my SAVIOUR, Thou art He who didst give me power to shut Heaven and open it, for the coming of Rain upon the Earth ; O Thou, who hast all power in Heaven and Earth. It was thou who didst send thy *Ravens* to feed me ; yea, and send thy Angels to Releeve me, to Direct me, to Strengthen me ! Might he not well say ; ‘ O my SAVIOUR, It was thy *Cbariot* that at last fetched me away from a World wherein I was weary of my Life. It was thy order for it, that procured my Translation into thy Paradise.

And certainly, They might both of them very well say ; ‘ O our Dear SAVIOUR, The *Glory* wherein we now appear to Thee, is what Thou hast procured for us. We had never seen this *Glory*, if our Faith in Thee, and thy Grace to us, had not brought us unto it !

But, Behold ; While we are guessing what might have passed in the Glorious Conversation, between our Transfigured SAVIOUR, and His glorified Servants, as we might have done, if we had enjoy’d no further

Account of it, than what the Gospel of *Matthew* has given us ; the Evangelist *Luke* is permitted by the Holy Spirit, more particularly to gratify us, and edify us, with a certain Account of one very Illustrious Article, which their Discourse did insist upon. Consulting that Evangelist, we find *They spake of His Decease, which He should accomplish at Jerusalem.* And accordingly, after *This*, we find our SAVIOUR inculcating this matter upon His Disciples more than ever, *That the Son of Man should be betray'd into the Hands of Men, and be killed, but on the Third Day Rise from the Dead.* This, This, was the Illustrious Article they talked of. *Moses* and *Elias* long'd for the time, when their SAVIOUR should Ascend into their *Heavenly Regions*, and sit upon the *Throne of His Glory* there. But they now give one another to understand, *That He must first of all Dy a cruel Death, and Rise from the Dead.* There is a Remarkable Term used here, to express the Death of our SAVIOUR, which I foresee some occasion anon to touch upon. The Thing we have now to do, is to entertain some DOCTRINES, which present themselves, as the *Angels* did of old unto the Patriarchs, for some entertainment with us.

The First Observation.

At and by Death, we Depart from *this World*, and from all our Temporal Circumstances in the World.

The Death of our SAVIOUR, is here described by a word, that signifies, *A Departure*. And on the Day when He Died, He spoke of Himself as departing into *Paradise*. Death is called, *Josh. XXIII. 14. A going the way of all the Earth.* But this is a going away from the Face of the Earth ; a Departure into another World. One desirous to Dy, says, *Phil. I. 23. I desire to Depart.* A Man that is Dead, is one that is gone. He is gone to

a long Home; He is gone whence he shall not return; He is gone where that word is fulfill'd upon him; Job. VII. 10. He shall return no more to his House, neither shall his place know him any more. And that word; Job. XX. 9. The Eye which saw him, shall see him no more, neither shall his place any more behold him.

First, The Term to which, the Dead make their Departure; This is *An Invisible World*. Our Departure at and by our Death is into an *Hades*. Our Death is our disappearance from among the living. Yea, The union between our Bodies and our Spirits, being dissolved by our Death, 'tis two several ways, that they make their Departure: Those two ways, Eccl. XII. 7. Then shall the Dust return to the Earth as it was, and the Spirit shall return unto GOD who gave it. Our Bodies; these Depart into the Pit of Corruption: They are Buried, and Covered, from the sight of the Survivers; They moulder into Dust and Ashes. Our Spirits; these Depart, either into a Garden of GOD, where the Souls of the Righteous have their Mansions; or into a Prison, where they have Chains of Darkness upon them, with a Fearful Expectation of a fiery Indignation to devour them.

Secondly; The Term from which the Dead make their Departure; This is, This *Visible World*, and all that is in the World. Such a Departure it is, as what we are told of; Eccl. IX. 6. The Dead have not any more a portion forever, in any thing that is done under the Sun. More particularly,

First. In our Dying we depart from all the Appearance which we once made in this World. So we read, Jam. IV. 14. What is your Life? It is even a Vapour that appeareth for a little time, and then vanishes away. Our Dying, what is it, but our Evanition; Our ceasing to appear among the living? Whatever we have appeared, and wherever we have appeared, when we are Dead, we are so departed, that we appear such and there no more. What is become of the Cloud, when the Wind has

has dispersed it? What is become of the Snow, when the Heat has consumed it? It is departed: It appears no more. The Spirit of GOD has painted out our Mortality to us by those lively Metaphors. And there is yet another Figure, by which He has made our departure yet more sensible unto us. 'Tis that; *The Wind passeth over the Flowre and it is gone; and the place thereof shall know it no more.*

Secondly. In our Dying we depart from the Employments, to which we did in this World, apply ourselves. The Employments, which here took up very much of our time, our Death is a departure from them. When a Man dies, all the Business of this World, is over with him. We read, Eccl. IX. 10. *There is no work in the Grave, whither thou goest.* If a Man had his Work, in the Field, by dying he departs from it, and the Clods of the Valley cover him. If his Work lay in the Store-house, by Dying he departs from it, and when he dies, he carries nothing away. If his Work lay in the Shop, he now departs from it; and his Goods flow away in the day of his Death. If his Work lay in the Ship, he now departs from it: he is washed over-board, and the roaring Billows of Death swallow him up. And if the Man had come and gone to the place of the Holy, he is now Buried; He is departed from the Assemblies of Zion, and goes no more with the multitude unto the House of God.

Thirdly. In our Dying we depart from the Enjoyments, with which we did in this World comfort ourselves. The Enjoyments with which our Flesh was here gratified, our Death is a departure from them. When a Man Dies, he has done with all the Relishables of this World: He goes, as we read, Job. X. 21, 22. *To the land of Darknes, and the shadow of Death; and where the Light is as Darknes.* If a Man's Relatives gave light unto him, in Dying he departs from them; he leaves his Widow and his Orphans; others that were once his Comforters, are now Mourners, because he is gone from them.

If he had the *Light* of GOD shining on and in his *Tabernacle*, in *Dying* he *departs* from his *Table* to the *Grave* where *Death* feeds upon him; from his *Lodging*, to the *Chest* where a *Death-shroud* is made his covering. If he had *Wealth* to yield some *light* unto him; in *Dying* he *departs* from it; and it is certain, he can carry nothing away with him. If he had the *light* of *Honour* putting a *Lustre* upon him, in *Dying* he *departs* from it; it is put out in *Obscure darkness*, and his *Honour* is laid in the *Dust*. They that most wallowed in sensual pleasures, and had the *Delights* of the largest *Empires*, when their *Breath* goes forth, now they are *departed* from them; All that can be said, is, *Remember, That in thy life-time, thou didst Receive thy Good Things.* A Word whereof one of the greatest Men in the World, above a Thousand Years ago, declared, *He always trembled at the Reading of it!*

And now, Let us make a due Improvement of this Admonition.

First. Are we shortly to depart from this World? Examine yourselves, O all ye People every one of you, seriously, solicitously, impartially examine yourselves, Have I yet made Ready for my departure? A wise Man could say, 2. Tim. IV. 6. *I am now ready to be Offered, and the time of my departure is at hand.* We are not only sure, that we shall one day depart out of this World, but we may also say, *The time of my departure is at hand:* It won't be long before we depart; Nay, we cannot say, *How soon.* He was an old Man, who could say, *I know not the day of my Death.* But the young may say so too. Harken to me; You that are as it were but just come into the World, may be called immediately, and the first of any, to depart out of the World. Well, but now, my Friends, can you say, *I am ready to offer my self unto the Call of God?* Oh! Retire and Think; *I am shortly to depart.* But am I in such Terms with Heaven, that I shall depart in safety, Rejoicing in the Hope of going to the Glory of God; Think, *Whither, Oh! whither*

Am I making my departure? Am I departing into the Rest that remains for the People of God? Or, Am I departing into a devouring Fire, into Eternal Burnings? Make these the Thoughts of this Evening; I say, This Evening, — because thou knowest not, O Dying Man, but This Night thy Soul may be required of thee. But leave them not, until you feel a Quickening Efficacy of them.

Secondly. Are we shortly to depart from this World? Let us *dispatch* as fast as we can, what we are to do before we depart. This was the use, long ago made of it! Eccl. IX. 10. *Do with thy Might what the Hand finds to do, for there is no work in the Grave, whither thou art going.* Souls, What have you to do, before your departure? Oh! That this Question were duly pondered with you; *What have I yet left undone, that should be done, and that I shall wish to have done, before my departure out of this World?* Having discovered it, Now set about the doing of it, with all the Concern, all the Vigour, all the Dispatch imaginable. Oh! Delay not; Linger not. The Hour of your departure may speedily, yea, suddenly come upon you: And then it will be too late for you to do, what you should not have neglected the doing of. *All too late!*

Thirdly. Are we shortly to depart out of this World? Let us look upon every thing of this World, with the weaned Heart of one departing from it. It was the Cry made unto the People of GOD, in a Land wherein they promised a Rest unto themselves; Mic. II. 10. *Depart; For this is not your Rest.* Every thing, of this World, wherein we may flatter ourselves with hopes of Satisfaction, so calls upon us, *Man, thou art anon to depart from hence; No Satisfaction is here to be looked for.* Christian, *Dy daily*; Maintain the sentiments of a dying Man, concerning all the Objects, which thou dost in this World converse withal. Cast upon all these Objects, the Eye of a dying Man, and of one that is going from them. Look upon thy *desirable things*, and say,
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My dear Creature, I am quickly to depart from thee! Depart out of this World, by dropping of thy Eager Passions for it before the Angel of Death come to fetch thee out of it. Let this Meditation, kill the strength of thy Appetites, for all things here below. If thou dost not so pursue and obtain a Mortification upon the Lust of the Flesh, the Lust of the Eye, and the Pride of Life, thy faithful SAVIOUR will bring thee to it, with Killing dispensations of His Providence. Oh! Be most Alive, in thy Affections, to a CHRIST, and the things that are Above where He is. This will by and by make thy departure easy to thee.

Fourthly. We are shortly to depart out of this World; My Brethren, Let us make sure of a glorious departure. Such a Blessedness there is to be had, as, A glorious departure. You will have a glorious departure out of this World, if your last Moments are sweetened, with the Electing, the Redeeming, the Pardoning Love of GOD brought home unto your Souls; A joyful assurance of your Espousal unto your SAVIOUR; A Triumph over the Sting and Fear of Death, with a Joy unspeakable and full of Glory. You will have a glorious departure, if the Angels of your SAVIOUR become your convoy, and accompany you in your passing thro' the Valley of the shadow of Death: The Morning Stars then Singing together with you, and the Sons of God shouting with Joy for your Arrival. You will have a glorious departure, if you are favourably entertained with your SAVIOUR, and are presented faultless before the presence of His Glory with exceeding Joy; and have the Garments of light upon you, with that welcome from Him, Shine, O Soul; Thy light is come; the Glory of the Lord is risen upon thee! Now, 'tis nothing but a sincere Watchful, Fruitful PIETY; yea, nothing but a Life and Course of it, that will make sure of such a glorious departure for you. Oh! That you would come into it!

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And now, I call to mind, that I told you, There is a *Remarkable Term* here used for the *Death* of our SAVIOUR, which deserves to have a Notice taken of it. The *Remarkable Term*, which we render, His *Descent*, or, *Departure*, is in the Original, His EXODUS. It is a manifest Allusion unto the *glorious departure* of Israel out of Egypt. And some think, there is. That the Ascent of our SAVIOUR into the Heavens after His Resurrection. may be included in this EXODUS of our SAVIOUR. Beleeve, Make sure of having an *Interest* in thy SAVIOUR; make sure of having the *Image* of thy SAVIOUR; Then thy *departure* out of this World at and by thy *Death*, will be like the *glorious departure* of Israel out of Egypt. Thy *departure* will be with the Songs of GOD in thy Mouth; In the *departure*, there will not only be a *going out*, but also a *going up*; and a *passing over* to be *Planted* in the *Mountain* of the *place*, which GOD has made for Him and His to dwell in, and the *Sanctuary* which His Hands have *Established*. It will be a *departure* from grievous Troubles into a state, where thou shalt see GOD, and have Him feeding of thee with the *Food of Angels*. At thy *departure*, thou mayst Sing at this rate; ‘ The *Leviathan* which sought to devour me, shall now have no more to do with me. I am escaped from the Mouth of the *Crocodile*. Satan, I am going, where thou canst not come. The *Lusts*, which held me in a cruel *Servitude*, have now lost their power over me. I am forever delivered from those worse than *Egyptian Taskmasters*. My *Sins* are all pardoned; the cry of them is now stopped; the *Dogs* cannot wag a Tongue against me. I am hastening where I shall see the *Glory of the Lord*. I shall anon be in the *pleasant Land*. A *Land* flowing with *Milk and Honey*, were but an *howling Wilderness*, in comparison of That, which I am now bound unto. ’Twill be a *Land*, where I shall have all *Tears wiped from my Eyes*, and I shall be for-
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ever with the Lord. Such a glorious departure; Oh! Let me dy the Death of the Righteous ones that have it; and let my last end be like *Theirs*.

+ A very ancient and froward Rhetor long ago wrote, *A Praise of Death*; But he fetch'd it from a Rhetorica-ting Enumeration of the *Earthly Calamities* undergone by Men ~~when~~ they dy; and Pliny foolishly enough copies after him. *We have not so learned CHRIST*; But we have *learned* from HIM, to welcome our *Death*, and even *Praise the Dead* on the account of the *Heavenly Felicities*, of the *Everlasting Habitations*, which when we dy, we shall be receiv'd into.

The Second Observation.

Death is to be thought on before it comes; And the Apprehension of our *Death* is to be kept alive, when things go never so well with us in our life.

Behold this matter exemplified in our SAVIOUR. The *Death* of our SAVIOUR was as yet seven or eight Months off; And yet His *Death* is now a main thing that His Holy Mind is working on. Our SAVIOUR was now in the highest *splendor* that could be wish'd for, with such waiting on Him, as better could not be asked for; And yet His *Death* is the main thing which He is now treated with.

Come then, let these two Lessons of PIETY, find a Reception with us.

First. O dying Man, Before thy *Death* do come upon thee, it should be often, often, thought upon. Of some very foolish ones we read; Amos. VI. 3. *They put far away the evil day*. It is a very profane Speech, of them, who so speak of a thing which they have never thought of at all, *I thought no more of it, than of my dying day*. A *Death* little thought on, will be a *Death* poorly prepared for, sadly prepared for, Before the arrival of
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our Death, we must make a Provision for it, by Repenting of all that has been amiss in our life, and by embracing and obeying the only SAVIOUR, who has the Words of Eternal Life. All the Prayers, all the Cares, all the Pains of the longest life, are little enough, to make provision for the Death, in which all is to terminate. When we are lying on a Death-bed, and have the dimness of the anguish of Death upon us, this is not the season to provide for it. No; It must be Aforehand provided for. Death must be Familiarized, that so it may be Facilitated. It is a thing to be often, often, thought upon; *What Reflections will be most uneasy in a dying Hour?* And now, avoid every thing that will afford a cause for such Reflections. It is a thing to be often, often, thought upon; *What Assurances will be most supporting in a dying Hour?* And now perform every thing that will furnish with such Assurances. Oh! Think often on Death, before it comes, that so you may be found fit for it when it comes.

Secondly; When we are never so well accommodated, in our Life, in the midst of our most glorious Accommodations, we are still, to be apprehensive of our Death approaching. Whatever Mountain we are got upon, dream not, I shall never be moved from the strong Mountain. Remember, O Man living in high circumstances; Death will fetch thee down. It is wholesome Advice; Eccl. XI. 8. *If a Man live many days, and Rejoice in them all, yet let him remember the days of darkness.* Whatever Glory we may in this life be raised unto, in the midst of it, let thy Death be thought upon; Think, *This Glory won't cause the bitter Cup of Death to pass from me.* So, when the ancient Conquerors made their Triumphal Entries, there was an Officer that rode behind them in their Chariot, and as the People made their Acclamations, this Officer still rounded them in the Ear with such an Advice; *Remember thou art for all this a dying Man!* This Contemplation will Regulate and

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Moderate;

Moderate, our carriage under the good things bestow'd upon us. This Contemplation will take off our Hearts from inordinate Regards unto all things here below. This Contemplation will help us to *pass the time of our sojourning here* in the fear of GOD: The mixing of this *Water* with our *Wine* will keep us from *Intoxications*. If we forget our *Death*, we shall forget our *Duty*. Yea, They who *forget* that they are to *dy*, will *forget God*. And what will they do, when *Death* shall *tear them to pieces*, and there shall be *none to deliver them*!

The Third Observation.

The *Death* of a suffering SAVIOUR, is to be considered in all the *Glory* that we are brought unto.

Moses and *Elias* appearing in *Glory* unto our SAVIOUR, His *Death* is now spoken of. But could the Saints possibly speak of it, without owning that they owed all their *Glory* to it! It is true, The *Death* of our SAVIOUR was not yet *accomplished* at *Jerusalem*. However, it had its Influence upon all the good, that had been done for the Children of GOD, before His *Crucifixion*, before His *Incarnation*. There was a *Covenant of Redemption* made between GOD the *Father* and GOD the *SON*, in which the *Death* of our SAVIOUR was consented to, and resolved on; And it was in the virtue of this *Covenant*, that good things were allowed unto the People of GOD, as purchased by the *Death* of our SAVIOUR, long before it was actually accomplished. *Moses* and *Elias*, could not but say unto our SAVIOUR; *Lord, Unto the Death which thou art going to accomplish at Jerusalem, we are indebted for all the Glory, that we are now made partakers of.*

Well then; That we may come into an *Harmony* with the glorified Saints of GOD, let us now also consider the *Death* of our SAVIOUR, and the sufferings which

which he accomplished at *Jerusalem*, as the *Price* of all the *glorious things*, that are to be done for us. Whatever *Glory* is conferred upon us, our *Doxology* upon it, must be that; *Worthy is the Lamb that has been slain, to receive all the Glory!*

More particularly;

First. The *Glory* of the *Heavenly places*; We are to consider the *Death* of our SAVIOUR, as that which brings us to it. It is the *Death* of our SAVIOUR, that brings us to *life Everlasting*. We are taught; *Heb. X. 19. We enter into the most Holy place, by the Blood of JESUS.* Our Sin hath shut the *Gates* of the *Heavens* upon us. The *Death* of our SAVIOUR, being the *Sacrifice* for our Sin, the *Gates* are set open for us. It makes us *Righteous*, and the order is given, *Open the Gates, that the Righteous Nation may enter in.* The *Death* of our SAVIOUR is that which *Reconciles* us to GOD, by making an *Expiation* for our *Offences*. Upon this *Reconciliation*, there is a way made for our coming to be, where He will be our GOD, and will dwell with us, and in us, forever. Our dear SAVIOUR was a *Man of Sorrows* and acquainted with *Griefs*. 'Tis this that has bought for us, *Fulness of Joy, and Pleasures forevermore.* Our dear SAVIOUR was *despised and rejected of Men.* 'Tis this that has bought for us the *Glory, and Honour, and Immortality, of a Crown that fadeth not away.* Our dear SAVIOUR *Emptied Himself* of every thing; was *Cut off and had nothing.* This *Exinanition* and *Humiliation* of His, bought for us *unsearchable Riches*, and brings us to *Inherit all Things.* When we come into our *Glory*, we shall fall down at the *Feet* of our SAVIOUR, and say, *O my dear SAVIOUR, 'Tis thy dying for me, that has brought me unto this!* We never shall come to *Glory*, without this confession.

Secondly. The *Spiritual Blessings*, which bring us to the *Glory* of the *Heavenly places*; the *Death* of our SAVIOUR is to be considered, as that which brings them

to us. 'Tis in the *Blood* of our SAVIOUR, that all *Spiritual Blessings* do swim down unto us. Thus we find; 1. Pet. I. 19. *Redeemed with the precious Blood of CHRIST.* How do we attain to the *Pardon* of our Sin, and get from under that Guilt, that would keep the *Bars of the Pit* about us forever? 'Tis the *Death* of a dear SAVIOUR, on the account whereof we are *pardoned*; The *Blood of the Son of God* which *cleanses from all Sin.* How do we find a cure for the *Distempers* of our Minds, which render us as incapable as unworthy of being admitted into the *Holy City*? 'Tis the *Death* of a dear SAVIOUR, that cures what is out of order in us. His *Blood* is the *Balsam* from whence we have an *Healed Soul.* What is it that fetches us out of the *Ruines*, whereinto we are fallen, and raises us up into *living Temples of GOD*? A dear SAVIOUR is the *Temple of GOD.* His *Death* brings us into that *life*, wherein GOD will make us His *Eternal Habitation.* Such *Spiritual Blessings* have a *Glory* in them. O our dear SAVIOUR; *Thy Death must have the Glory of them.*

Finally. And why should not the *Death* of our SAVIOUR be considered, as the *Price* of all our *Temporal Blessings* too? The *Sons of Lahan* will call such things, their *Glory.* Be they so, if they can be so! But we have by our *Sins* forfeited all our *Temporal Blessings.* If the *Justice of Heaven* take not the *Forfeiture*, of this also let the *Death* of a dear SAVIOUR have the *Glory.* In our *Comfortable Houses*, think, *My dear SAVIOUR* had not a place where to lay His *Head*; and therefore I have this *Dwelling-place.* At our *Comfortable Tables*, think, *My dear SAVIOUR* suffered *Hunger*, and had *Vinegar dash'd with Gall* given Him when He was *thirsty*: and therefore have I this *Food* convenient for me. Under our *Comfortable Garments*, think, *My dear SAVIOUR* had His *Garments* taken from Him; and therefore have I my *double Cloathing.* All the *Riches* that we possess for GOD, as well as from Him, 'tis the *Poverty* of our SAVIOUR
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that may have the Glory of purchasing it for us. In all our *Glory*, Oh! Let us thus *Glory in the Lord*.

The Fourth Observation.

When we are in the *Glory* of the Heavenly World, the *Cross*, the *Cross*, will then be *spoken of*.

Our Transfigured SAVIOUR, with His *Glorified Prophets* about Him; What is it that we find him speaking of? The *Sufferings* which He was to *accomplish* on the *Cross*, are the things now spoken of. The *Cross*, 'twas the *Talk of the Holy Mountain*!

When our SAVIOUR has brought us up to all the *Glory* of His *Holy Mountain*, verily, the *Cross*, the *Cross*, by which He brings us thither, will then and there be spoken of.

More particularly.

First. In the *Glory* of the Heavenly World, we shall Remember, the *Cross* of our SAVIOUR, as having been the *Ransome of our Souls* and what has brought us to all our *Glory*. We shall ascribe it, unto what our SAVIOUR suffered at *Jerusalem*, that we are brought into the *New Jerusalem*. The Redeemed of the Lord, shining in all their *Glory*, will fall down before the *Lamb of God*, with their *Harp*s in their Hands, and their *Golden Vials* full of *Odours*, and Sing that New Song; Rev. V. 9. *Thou wast slain, and hast Redeemed us to God by thy Blood*. The united Voice of the *Glorified* is; O our dear SAVIOUR, Thy *Cross*, Thy *Cross*, has brought us to all our *Glory*.

But then, Secondly; In the *Glory* of the Heavenly World, we shall doubtless look back on the *Cross*, which our SAVIOUR would have to be the *thing appointed for us*, and adore His Wisdom and Goodness, which would in that way makes us the *Vessels of Mercy*, prepared unto *Glory*. Our SAVIOUR with whom it was

was so, will with us have it so, that the *Cross* must be the way to the *Crown*; and, *Act. XIV. 22. We must thro' much Tribulation enter into the Kingdom of God.* And now, having finished well and got up to the *Inheritance of the Saints in light*; Shall we not look back upon the *Cross*, which did indeed lift us up unto our *Glory*? 'Tis true, We shall not look back upon the *Cross* we once endured, with any *Renewal* of our *Grief*. No, Now the former things will be passed away. Now thou shalt forget thy *Misery*, and Remember it no otherwise than as *Waters that pass away*. But, O Child of GOD, Thou shalt look back on thy *Cross*, with a Rapturous Admiration at the *Wisdom* and *Goodness* of thy SAVIOUR, in appointing of it. Thou wilt look back and say, O my dear SAVIOUR, Now I see thou didst mean unto Good, all the Evil that was done unto me. I could not well have been without any one of the *Afflictions*, which thou didst once lay upon me. Thou wilt look back, and say; What? Were the *Sufferings* of the former time, only to ripen me for the *Incomparable Glory*, which is now Reveled! What? Were my light *Afflictions*, which are but for a moment, only to work this far more exceeding and *Eternal Weight of Glory*? What? Was there *Need* for me to be in *Heaviness*, that this *Praise and Honour and Glory* might come out of it! O wonderful! Oh! Why was I no more patient in *Tribulation*? O the *Wisdom*, O the *Goodness* of my SAVIOUR. So wilt thou Sing among the *Priests of GOD* with His Harps in their Hands, when thou art brought out of great *Tribulation*. Why, why should not such be now afore-hand thy *Songs* here in the *House of thy Pilgrimage*!

¶ These Contemplations, must now terminate in some *Instructive Remarks* on a *Decease*, which is this Day, the matter of our *Sorrow*, yea, of a general and a very uncommon *Sorrow*: The *Decease* of one, of whom, tho' he were pleased always to account, and sweetly to approve, himself a SON unto me, (as be-
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ing above Thirty four Years younger) and, *A dear Son* he was, and earnestly to be Remembred; yet I must also take up a Lamentation in those words, *I am distressed for thee, my Brother, very pleasant hast thou been unto me.*

Truly, There are some things, which after his Decease are to be Remembred of him; He is one of the Objects well worthy to be comprehended in that Exhortation, *Remember them, follow their Faith, considering the End of their Conversation.*

'Tis well known, That He was Honourably Descended, of a Family that makes a Figure in our Israel. His Education agreeable to his Extraction, was Honourable, was Religious, was Liberal, and, anon, Academical. A Gentlemanly Temper and Carriage was hence derived into him; and much of the GENTLEMAN seen in his whole Behaviour.

His Worthy and Aged PARENTS, are yet surviving; Tho' it will be well, if the Death of such a SON, do not with a Sorrow that works Death, hasten theirs, and (as the Patriarch express'd his Grief at the loss of such a SON) bring down their Gray-Hairs with Sorrow to the Grave. Such a SON, of whom they had so much cause to say, *The same shall comfort us*; What can prevent their being utterly Inconsolable upon his Extinction, but their having the Sole and Grand Comforter that should relieve their Souls not far from them, on such a sad occasion!

What I have yet said of him, is the least that is to be said, — *Majora Canamus!*

His Consciencious, and Conspicuous PIETY was that which above all things adorned him, and advanced him. It may truly be said, He shone in, *The Beauties of Holiness*. He was indeed an Instance of Early PIETY, and the SPIRIT of GOD began to move him at times, before he had got out of his Childhood. It might be said of him, *While he was yet Young, he began to seek after GOD.* Yea, It might be said, *When he was a Child,*
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the *Love of GOD* was in him. The first Essay of the Devotions wherein he took up the *Religion of the Closet*, was a little Remarkable. *He pray'd for his Father and Mother, before he had ever in earnest pray'd for himself.* When he was a very little Child, his Father and Mother going down the River in a small Vessel, a very sudden and mighty Storm arose, wherein the Family and Neighbourhood were terrified with a Fear of their being utterly lost. Under the Terror hereof, the distressed Child retired, and lifted up his Prayer and his Cry unto GOD, for the preservation of his *Father and Mother*; and *he was heard in that he fear'd.* Under the Conviction of his *Duty* thus begun upon him, he went on afterwards to *pray for himself.* And when he came in his further Adolescence to sojourn at the Colledge, he was one who not only *Assisted*, but also *Revived* a SOCIETY of *Scholars*, that held their private and weekly Meetings, for the Services of *Religion.*

If he were ever in hazard of exceeding in any thing, it was in *Innocent and Social Freedoms*, and the obliging Pleasantries of a *Friend that loveth at all times.* But having an Opportunity by my Familiarity and Intimacy with him to observe it, it was a thing as *Comfortable* as very *Observable* to me, That I could plainly perceive him to grow in PIETY; and Purity, and Gravity: yea, so to improve in *Real and Vital PIETY*, that he began to *mount up, as with the Wings of Eagles*, in the more sublime Flights of *dwelling in GOD*, and *living by the Faith of the SON of God.*

Among the other displays of it, his *Hatred and Horror of SIN*, was what singularly affected me; yea, I thought, I felt, it gave profitable Stimulations to me.

A brave *Courage* in Rebuking of *Sin*, and in appearing against every thing, which threatened any Damage to the cause of PIETY, was what would well become a Champion, in the cause of GOD and of his People. He balked nothing, in declaring what He took to be
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the Counsel of God. He was afraid of no Man? When he received the Charge of this Flock more than five Years ago, (and was the last that was Ordained by a Venerable Hand, which you have in Everlasting Remembrance,) he soon gave laudable Testimonies of his Fidelity to the Interests of PIETY; and of his deserving to be reckoned among the precious Gifts of our Ascended SAVIOUR to His Churches in these Illuminated Colonies. Anon, a Concern to do good, was discerned by his observers more notably to enliven him and actuate him. And, particularly, when he went a Journey, he would ask Prayer and Advice, That where-ever he came, he might serve the best Interests. The First Principles of NEW-ENGLAND, were his Principles. The Faith and Order of the Gospel professed in these Churches; The pure and undefiled Religion of the Second Commandment; The Scriptural purity of Worship, which was the declared Aim of these Plantations; The true Congregational Church-Discipline, as described in the *RATIO DISCIPLINÆ*, whereof he was one of the Publishers; These lay near his Heart; But at the same time, a principal concern for that serious and solid and substantial PIETY, whereto all is to be subordinate and subservient, and a Generous and Catholic Desire to have the Terms of Salvation the only Terms of Communion; What a vigorous concern was there **THEREFORE** in him to have our Colledge (which yet forever indifferently Instructs and Rewards all Scholars of whatever different Perswasions in Christianity among us) not laid waste or devoured by such as with no good Intention would break down the Hedges thereof, but see it flourishing in all Encouragements of PIETY, and Industry, and Sobriety, and Erudition; These things belong to the Character of this valuable Person, One of thy desirable Young Men, O NEW-ENGLAND. And his Brethren, the Pastors, whom our glorious LORD has of latter Years bestowed upon the Churches of

BOSTON, with whom this Brother lived in the most Endearing Amity; THESE have all of them so much of the same Character, that, O CITY *highly favoured of the Lord*; thou canst not be too Thankful for such inestimable Blessings. The whole COUNTRY will feel the *sweet Influences*, of more than *seven Stars*, that Irradiate its Metropolis.

In the time of his *Health*, he had [what the *Men of Thought* justly bring among the Arguments to prove, *The Immortality of the Soul*,] a strong and strange PRÆSAGE of an *Early Death*; And when his *Virtuous Consort*, under languishments wherein her life was much despaired of, express'd unto him her Wishes about the Orphans, he yet in his perfect *Health*, plainly told her, *That she would be the Person, whom they would be left withal.*

So premature a *Death*! Mourn, O ye *Fir-trees*, for the *Cedar* is fallen. Before he was quite (tho' near) arrived unto the Age of *John the Baptist*, he must be found ripe for Heaven, and at the Age of *Thirty*, be gathered for it! With some whom *God loves* it must be so.

Arrested with a mortal *Fever*, in the time of his *Illness*, for some while he signified, his being *willing* to have lived somewhat longer, that he might a little further answer the design of living. But he did it, with so profound a *Resignation* to the *Will of God*, as I could not without some delight see Exercised and Exemplified. He told me, *He hoped, he was entirely dead, and had now left in him no Will of his own.*

He took this Opportunity, most vehemently to Charge those about him, which he judged the Charge most proper to be given to; That they would immediately prepare for *Death*, by an effectual Flight unto their SAKIOUR. An excellent Servant of GOD, expired with those words in his Mouth, *An Interest in a CHRIST is worth ten Thousand Worlds: worth ten Thousand Worlds!* Of the same Importance were the words, which went

as *Arrows of a mighty Man*, [O! may they in the Effects, prove so!] from this vigilant Servant of GOD, as his Expiration was coming on. He spoke of an awful ETERNITY, in Terms that could not but strike an Awe, into every Heart, that was not Harder than the Northern Iron and the Steel. He set before them, the Folly and Madness of Delays; His word was NOW or Never; NOW or Never! And he potently inculcated, NOW is the Accepted Time, NOW is the day of Salvation. It was not long before we found him, not only Resigning to the Will of God, but also Triumphant over the Sting and Fear of Death.

It was a just speech of Cassiodorus, *Quis mortem Temporalem metuat, cui Eterna vita promittitur?* Why should any Man be afraid of Temporal Death, who has Eternal Life ensured unto him? Our Friend, who now sleepeth had so! One that was to him, (and all of us) as the Golden Wedge of Ophir, saying to him, — And if you get to Heaven, and come to taste the ineffable Enjoyments of it, a little before you have run thro' the ordinary Course of Nature, where will be the Damage of it? He cheerfully answered, None at all! And then expressed his Assurance of going into, Fulness of Joy, and Pleasures forever more.

Visiting him the Night before he died, I found him so spent, that he could hardly speak; but I asked him, Can't you, Don't you, Rejoice in the Hope of the Glory of God? He replied, first, more faintly; I do! I do! I do! But then, at once lifting up his Voice with his Hands, he with a very loud Acclamation cried out, I Rejoice; I Rejoice; I Rejoice! Yea, I do it with a Joy unspeakable, and full of Glory! And when I said upon it, What can we desire more! he more softly answered, I have said enough. He spoke very little after this; But what little he did speak, shew'd the great Consolations of God continuing with him to the last. — He died Nobly; and in it he gave a Noble Demonstration of what our

Christian Religion will bring unto, if it be liv'd up unto. So to *dy*, is indeed no *Dying*: 'Tis but flying away, with the *Wings* of the *Morning*, into that *PARADISE* of *GOD*, where ——— O our great *REDEEMER*, Thou wilt shew *Wonders* to the *Dead*. But, when, when wilt thou come unto us!

The *FLOCK* whereto this departed *Servant* of *GOD* belonged, are greatly to be commended for the *Respects*, which they paid unto him, in many other ways, as well as in the *Times* of *Prayer*, which while he lay *Sick* they set apart for him, with the *Assistance* offered by all the *United Ministers* of the *Town*, by *Knocking* more than once at the *Door* of *Heaven*, if possibly, to *Extort* the *Mercy* of his *Recovery*; And I am willing it should every where be told for a *Memorial* of them.

And now, may they have a *Full Reward* given them from the *God* of *Israel*! Very particularly, in his bestowing a *Pastor* after His own *Heart* upon them. And, Oh! That in their pursuit of this *Blessing*, they may not *Fall out* by the way! But be kindly affected one to another, with *Brotherly love*, in *Honour* preferring one another; Never forgetting that *Evangelical Maxim* and *Lesson*, All of you be subject one to another.

And in the mean time; shall we not see dead *Abel*, yet *speaking*? Syrs, Let not the *Sermons* and *Counsils* and *Warnings*, which you have had from a *Faithful Pastor* in his *Life*, be buried with him at his *Death*. Remember how you have received and heard; and very particularly, the *Excitations* to *FAMILY-RELIGION*: Among the *Inculcations* whereof, you have not forgotten the part he had in the *Eleven Lectures*, where-with the *Voice* of the *Lord* cried unto the *City* upon it.

If any of you are not yet brought home unto *GOD*, I beseech you to consider, Whether your *Unfruitfulness* under his *Ministry* might not have a share in provoking *Heaven* to bereave you of it? Yea, Consider, Whether your *Unfruitfulness* may not provoke the *Holy One* to pass that
Sentence

Sentence upon you, Never let any good Fruit be found upon them.

And let me mind you of This. Besides and After all his other *Sermons*, which you have had in, yea, and from, his *Life*, you have now one in his *Death*; His *Death* is a loud *Sermon* unto you, upon that solemn Text *Eccl. IX. 10. Do with thy might what thy Hand finds to do.* And it cries more audibly and awfully than the roaring of a *Lion*; 'O People of all *Ages*, and O 'Young People in particular, Prepare for *Death*! Prepare for *Death*! Get into good terms with *Heaven*, and put not off that *Process* of *Repentance*, which is the one thing that is *Needful* for it.

If *Ministers* may *Dy* in their *Youth*, certainly other *People* may do so too. O! That the *Living* would lay this to *Heart*; And Remember their *Creators* in the days of their *Youth*, and let Him hear them saying to Him, Thou art my *Father*, and my *Saviour*, and the *Guide* of my *Youth*. You know, that your *Pastor*, whose *Decease* we have spoken of, had a singular sollicitude for, and a singular satisfaction in, the animating of *Early Piety*. A Religious *SOCIETY* of *Young Men* under his *Inspection*, and singularly dear unto him, are some of the *living Witnesses* to This; and may they in the *Remembrance* of his *Instructions* be very *lasting* ones. Children, let there be *Joy* in *Heaven* over you, upon that *Repentance* in you, which would have been upon *Earth*, if he had seen it, an *Unutterable Joy* unto your *Pastor*, who is now gone to *Heaven*.

And unto all *People* in every *Class*, it will be no mistake in me, to say, That the glorious *Frames* wherein this *Bird of Paradise*, took *Wing* for a better *World*, were a pungent *Sermon* upon another Text; Even That, *Psal. XXXVII. 37. Mark the perfect Man, and behold the Upright; for the End of that Man is peace.* Let such

such a *Sermon*, and a glorious *Death* so worth all the laborious *PIETY* of the *longest Life*, awaken us to tread in the *Imitable steps* of such a *Man*. Yea, who among us is there, that will not Wish, *Let me Dy the Death of such a Righteous Man, and let my last End, be like His!*

FINIS.

